

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Polygamy and Utah.

The broad law of the whole earth is that every person has the right to enjoy every mortal blessing, so far as he does not infringe upon the rights and privileges of others.—Brigham Young.

The subject of Slavery was discussed in the convention which framed the present Constitution of the United States. That was a system of compromises, mutually agreed upon, to settle sectional interests and form a general government. No other compromise should ever have been made, except in the manner provided for in that Constitution. The sovereignty of the people, when organized into a State, never should have been called in question. Their domestic institutions should have been left entirely to the choice of those who would be directly benefited or injured by them. There should be no restriction upon these general rights, except what is permitted by the constitution. The framers of that instrument plainly recognized those rights when they inserted the Slavery Compromise in Section IX. — "The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808." Taking the liberty here granted, the importation of slaves has been prohibited by Congress, but this is the extent of their constitutional right to interfere on this subject.

The immortal Washington must have been gifted with the spirit of prophecy, when, in his valedictory address to the American people, he warned them against ever recognizing any great sectional interests such as Northern or Southern, Eastern or Western. He evidently foresaw that such an event would arouse sectional feelings, weaken the bonds of union, and ultimately lead to a division of territory, accompanied with that jealous rivalry and bitter animosity usually attending civil dissensions.

It is not our intention to take up the subject of slavery on its merits or demerits, but rather to notice some important political principles which have been developed by the Compromises made on this subject. It is the independence of the States, the civil rights of a people who are professedly governed on democratic principles and under a republican constitution, that we wish to discuss, and the bearings of these principles on the territory of Utah, the Latter-day Saints in general, their present political condition and future prospects.

The origin of the Missouri Compromise was founded in the claim that Congress had power to prescribe, before a State was

admitted into the Union, what her domestic institutions should afterwards be.

The immediate question involving this principle was—Shall the territory of Missouri be admitted into the Union with or without slavery? The result of a long and an exciting discussion was the Missouri Compromise, the conditions of which were, that no more States recognizing slavery should be admitted into the Union lying north of latitude 36 degrees 30 minutes. The adoption of this Compromise was a virtual declaration that the Constitution was inadequate to the wants of the Union.

Congress, instead of keeping that sacred instrument inviolate, have, in their short-sighted policy, endeavoured to patch up its imperfections: contrary to the method prescribed. The result has proved the folly of trampling on fundamental principles. That departure from the Constitution introduced the great bone of contention which for more than thirty years has been alienating the feelings of the north and south. From that time the gulf of division has been widening between them, and ere long they will be incapable of deciding their difficulties at all on peaceable conditions.

In these measures, we discover the budding of that popular despotism, in a portion of the people, which makes them determined to have what they want, without regard to the Constitution or laws. In the language of a distinguished representative in Congress—"You cannot bind by compromises that fanaticism which denies the obligation of all laws and constitutions not approved by its own vain, presumptuous judgment."

What is generally known as the second Missouri Compromise, was made on the question whether or not that State had the right to prevent the immigration of free negroes into her territory. Both the question and Compromise are considered unconstitutional, and involve the same general principles as the main body.

The third Compromise was made in 1853, on the question whether or not Congress had the power to enact protective tariff laws.

The last great Compromise was made in 1850, when an effort was made, by the anti-slavery party, to extend the non-slavery restrictions upon all the territory newly acquired from Mexico. The Compromise consisted in the agreement of Congress to

abstain from making any decision on this question.

After noticing a few of the leading features of these Compromises, which have been the result of efforts to curtail State rights, we come to the closing scene of this political drama, which has so long been sowing the seeds of dissension, and preparing the American Union for final dissolution.

Singular as it may appear, the territory of Utah was organized with an express proviso, that it should be admitted into the Union as a State, with or without slavery, as the people might choose in framing their constitution. When the Nebraska-Kansas Bill was brought before Congress, a large party again urged the unconstitutionality of the Missouri Compromise. This party successfully maintained their position by giving to the people of Nebraska and Kansas territories, the privilege of choosing for themselves in regard to slavery. This was a virtual repeal of the Missouri Compromise, and an acknowledgement that all former legislation on this subject, by Congress, was unconstitutional. An error should be corrected when discovered, but this was seen thirty years too late for the peace and safety of the American Union.

This question again aroused all the embittered feelings which had been engendered between the north and south. A division of the Union, which had before been generally treated as visionary, has since been boldly declared, by many, to be desirable. The spirit of mobocracy has increased, and a greater tendency to disorganization is plainly discernable. The storm may abate for a time, but it is only gathering strength for another onset, still more furious, and still more disastrous in its consequences.

The slavery question is now in a more difficult position for settlement than ever; because, with a large portion of the people, local, tierce and sectional animosities are allowed to trample on wholesome laws and constitutional rights. In addition to this existing question, that of admitting Utah into the Union, with polygamy as one of her domestic institutions, is already being agitated in the halls of Congress, and is seen, up in the distance, big with interest and future destiny.

The discussion of this subject must not only involve the same general principles

as the Nebraska-Kansas Bill, but others of a still more general interest and more exciting in their nature.

The subject of Polygamy arouses the prejudices of the pious, appeals to the virtue of the honest, and stirs up the muddy pool of corruption in the hearts of the licentious; while to those who have received it by the Spirit of revelation, it is the only hope of eternal lives. Its virtues will be seen and appreciated, or misconstrued into evils, according to the medium through which men view it. Its searching principles arouse alike the keenest sensibilities of the southern planter and the northern abolitionist, the honest patriot and the political gambler.

While the struggle between the north and south will grow no less, the contest between the only principles which can redeem man from his present degenerate condition, and those evil passions which are the offspring of vice and indulgence in unlawful desires, will grow into such magnitude, that all mankind, as individuals and nations, will have to decide on the question for themselves, and that decision will shape their destiny in this world and that which is to come.

The discussion of this subject will afford an ample field for the members of Congress to exercise themselves, in bringing all their powers to bear in advocating the principles they so nobly sustained in defending the Nebraska-Kansas Bill. On this question of Polygamy, many politicians will have an opportunity of proving themselves, whether they defended the principles of state rights for party purposes, or from honest motives.

If a people have a right to organize a state government recognizing slavery, which some consider immoral and anti-Christian, why will not Utah when a State have a right to legalize Polygamy? Another argument, no less weighty, in favour of the people of Utah, is, that Polygamy with them is a religious institution, the free exercise of which the Constitution of the United States guarantees to all. The greatest blessings are transformed into corresponding curses, when they are perverted and abused. Sovereign power, vested in the hands of a wise and virtuous people, is one of these blessings; when in the hands of the corrupt and unprincipled, it is a fruitful source of evil.

The fathers of the Revolution formed

the Constitution, with the expectation that they would leave it to a people who would maintain its integrity, by preserving all the rights and privileges which it gives to individuals, communities, and states which may come under its jurisdiction, without regard to local views, or sectional prejudices. In this, the history of the country proves they were disappointed. The Constitution and laws should be maintained, as long as they are permitted to be in force.

The Missouri Compromise was the first wound given to the great Charter of American rights. It was the first attempt to pervert this great blessing. The deed is now recalled, but the evil it generated is still increasing.

That same restlessly ungovernable spirit, which has abused the blessings of freedom in the halls of Congress, and stamped that abuse with the sacredness of law, has been gradually developing itself in the form of Lynch Law operations, filibustering expeditions, election and abolition riots, and persecutions for religious opinions.

That same spirit which has struggled for Compromises, in order to set aside constitutional rights, and which opposes by mob violence the enforcement of national laws because opposed to sectional feelings, is the origin of the worst of all tyrannies—anarchy. The spirit which would oppose the admission of Utah into the Union, is the same spirit of popular tyranny which drove the Saints from Missouri and Illinois, because they believed literally in the Bible, modern revelation, and that Joseph Smith was a Prophet.

That unprincipled clique which lurks about the lower purlieus of Washington City, and occasionally whispers in the ante-rooms of the Capitol and the President's mansion, sending forth from the fountain of corruption within it the vilest slander against the Saints, accusing them of theft, murder, and treason, in order to stir up the murky pool of popular prejudice to a crusade against a peaceable, prosperous, and law-abiding people, is only the effervescence of those disorganizing principles which exist in the bosoms of thousands of the American people.

The present Administration at Washington should be consistent, and carry out these principles of popular sovereignty which it has so ably maintained on the slavery question, and permit the people of Utah, or any other territory, to have such

men for territorial officers as the people may unitedly desire, instead of treating their wishes with contempt, in order to extend Executive patronage.

Utah was left, in her earliest infancy, entirely unprotected and uncared for by the General Government.

At this critical period her people organized a state government, elected their own officers, defended themselves against Indian aggression, and proved that they were fully capable of maintaining and governing themselves on true republican principles, without the assistance of military aspirants, or the counsels of political office-seekers.

The Congress of the United States, after waiting a sufficient time for the enemies of the Saints to become satisfied that there were no further hopes of their perishing in a mountain wilderness, and, perhaps, beginning to suspect that they would prosper just as well, and probably a little better, without than with them, threw over Deseret the mantle of a cold and chilling charity. This is apparent from subsequent events, for while their flourishing state government has been superseded by a territorial organization, they have been made to feel the force of that Executive despotism which is exercised over the territories in the form of political patronage, and have been left to sustain themselves in the midst of hostile Indians, to fight their own battles and carry on burdensome and expensive wars, with no assistance from the General Government, except a few paltry appropriations, doled out of an overflowing treasury, and which will barely pay the accumulating interest on the losses sustained by the people.

In organizing the territory of Utah, the General Government offered the first insult to the feelings and wishes of its citizens, by changing the name from Deseret. This is a fair sample of its conduct from that time to this, with one exception—the appointment of President Young as Governor. Many of the other officials of the Territory, have been men better fitted to preside over the orgies of some bacchanal feast, or dabble in the proceedings of a petty police court, than administer the laws of a virtuous and intelligent people. Fortunately, some few of them have been men of integrity, who have won the confidence and respect of the people.

We know of no reasons why Utah should

expect any more of Mr. Pierce, than of his predecessor, but it appears that they cannot expect as much, for he has not even sufficient moral stamina to re-nominate Mr. Young as Governor of Utah, and to withstand the consequent whinings of office-seekers, and slurs of political babblers. We are willing to give him credit for all there is of him, at the same time we regret that the United States, which can boast of so much that is noble, has not been able, for several Administrations, to place a man in the Presidential chair, who has had the moral courage and independence of soul to assume the responsibility of doing right, without regard to party considerations.

While Latter-day Saints have ever supported the Constitution of their country, and been a law-abiding people, in the United States they have been abused and trampled upon in defiance of all law, both human and divine. Many of the Saints now living are monuments of outraged humanity. They are now fast attaining a position in the earth, where they can speak and begin to be heard. The ears of their enemies will tingle, and all their persecutors shall feel the withering judgments of the Almighty. Mr. Pierce probably finds himself in a similar dilemma, to Mr. Van Buren during his Administration. The Saints, after they had been driven from Missouri, sought redress in every legal manner from the authorities of that State, and then as a last resort, appealed to the General Government. After their case had been examined, Mr. Van Buren made this remarkable decision—"Gentlemen, your cause is just, but I can do nothing for you. If I take it up for you, I shall lose the vote of Missouri."

No doubt if the conscience of Mr. Pierce has not become a mere political one, it stirs him up, at times, to deal justly with the people of Utah, but his courage fails, and he shrinks back into moral nothingness, and trembles from fear of party slander, and the clamour of those whose feelings are embittered against the Saints. In the United States, that boasted land of liberty and free institutions, their general history is one of maltreatment and oppression. Few instances can be found in that country where, in a court of justice, a legislative body, or before an executive functionary, they have been placed

on an equal footing with other citizens, or received that even-handed justice due to all.

The wrongs which the Saints have suffered have caused them to appreciate more fully, the freedom and just administration of law which they now enjoy in their mountain home. It has also enabled them to mark the downward course of those who abuse similar blessings. Their injuries have also made them more keenly alive to their rights, and have been the means of driving them to a place which the Lord had specially prepared for their reception. There, where they are in nobody's way, they have prospered and increased, and are proving to all honest men, that their enemies are only those who make, and then believe, a lie.

Latter-day Saints are now in a position where they are beginning to attract the attention of the world, on account of their peculiar religious principles, their political influence, the perfect harmony and union exhibited in all their public movements, and the singular geographical position which they occupy on the American continent, which was said by General Z. Taylor to be the key of North America, in a military point of view.

All who know their history, wonder at their growing importance in the fastnesses of the Rocky Mountains. Their enemies cannot but see their unparalleled prosperity, their rapid but substantial growth, and they wonder how, professing to be guided by Revelation, governed by a Prophet and Seer, and actually having a plurality of wives, they are so rapidly developing a full grown State, and gaining a position to make the world feel the force of their peculiar institutions. The facts are seen; how they have come to pass, we will tell the world as fast as they will give us a hearing.

Thousands of the enemies of the Saints are now looking with feverish anxiety, trusting in the vain hope that their thousand-and-one predictions of evil concerning them may come to pass, and that their slanders and falsehoods may be true, and that thereby they may escape the scourges of that retributive justice of which they are so richly worthy, and the prelude of which they begin to feel. They see that thus far every effort made to crush the Saints, has tested the strength of the principles which govern them, and resulted in a more rapid increase of power.

The devil is opposed to the Lord and His kingdom. And the Saints are aware that the children of his satanic majesty cannot well avoid acting out the bitterness of evil that is in them.

The Saints have long looked forward to the crisis which appears to be approaching, as a day of hope. It may also be a day of trouble, but they have the assurance, that the Lord will make that trouble a means of further deliverance from the power of their enemies. It will either make Utah a State in the American Confederacy, or leave the people an independent nationality, and their enemies will have no power to hinder it. Those who expect that the star of *Deseret* will set to rise no more, are feeding their craven souls with a hope that will fail them. They think it is small. So was the stone which the Prophet Daniel saw cut out of the mountain without hands, but which eventually filled the whole earth.

Utah expects to be admitted as a State into the American Union, and when so admitted, she will claim every legal right and privilege which will belong to her or any other State. When that boasted guarantee of equal rights, that sacred charter of American liberties—the Constitution, is degraded, violated, and set aside by the enemies of the Saints, and of law and order, those who would flee from anarchy and popular violence, will there find that protection which they will seek for in vain elsewhere.

Knowing, as the people of Utah do, that there are thousands in the United States, who in their bloodthirstiness, would be glad to enact over again the foul tragedies of Missouri and Illinois, they deem it possible that efforts will yet be made to drive them from their mountain home, but those who attempt this will not find, in the fastnesses of the Rocky Mountains, the same weak and defenceless people which they have heretofore trampled upon with impunity.

The traveller, on his way across the plains, and over the Sierra Nevada Mountains, finds hundreds of graves, the contents of which have been exhumed, as though mother earth disdained to cover them. These are the remains of the mobocrats of Missouri and Illinois, whom the pestilence swept off in an unexpected hour, and whose funeral requiem has been chanted by wolves, who have shared the

feast with the vulture. What has been, may be again on a more extended scale.

Many are expecting, because they desire it, that the appointment of a new governor over Utah will be opposed. On the contrary, if another governor is sent there who is disposed to attend properly to his official duties, and to treat the people with that respect which he expects from them, he will find due deference paid to his authority and person, and by none more so, than by ex-Governor Young himself. Whoever is placed in that position, if he is a man worthy of it, cannot but feel more or less that it is an unthankful office. He will realize every day, the truth of the assertion, that "Brigham Young will be Governor of Utah anyhow;" for it will be found, that he is the man who so completely occupies the hearts and affections of the people, that there is little room left for a mere civil official.

Should a governor be appointed, who has sold himself to their enemies, for the purpose of bringing trouble upon the Saints, it may be expected that a people who have already been persecuted about as much as their natures can bear, will use the natural privilege of all men, that of self defence.

From quite reliable sources of information we learn that Colonel Steptoe, the new appointee for Governor of Utah, is a gentleman of high attainments, and well calculated to elicit the respect of the people; if he accepts his appointment, he will meet with all due respect, as long as he proves himself worthy. At the same time, Utah cannot wholly forget how her interests have been neglected, and the wishes of her people disregarded by the General Government.

Definitely what is Utah? And what is its future destiny? Latter-day Saints have been making it their business for years to answer these questions, to all who would listen to them in honesty of heart. In the mountains of Utah, the Kingdom of God is again organized and established on the earth, no more to be thrown down forever. Every attempt of its enemies to overthrow it will increase its power and prove their downfall. The world are astonished at its progress, and the wisdom evinced in all its movements; they feel that there is a power and an influence about the Saints which they cannot comprehend. Notwithstanding these tes-

timonies, added to that of many living witnesses, thousands seem determined to believe lies that they may be damned. Foremost among this class of men are some editors who, we presume, cannot well avoid throwing off occasionally a little of the corruption within them. Among these we must give the Editor of the *Louisville Journal*, published in the State of Kentucky, a passing notice. Speaking of the possible consequences which may grow out of the appointment of Colonel Steptoe as Governor of Utah; among other remarks which show the false conceptions of his heart, we notice the two following, on account of their truthfulness and the forcible manner in which they treat subjects which the Saints as a people have been weighing for years—"All appearances indicate unerringly that, sooner or later, a conflict between the Mormons and the lawful authorities of the nation must take place." We quite agree with the views of the editor, as here expressed, but the event spoken of will not take place until men like him have increased to such an extent, as to cause the country and the General Government, to forget themselves and their interests so far as to trample upon all law.

The same editor further remarks—"And it is especially desirable and vastly important whenever the conflict occurs, our government shall be clearly and indisputably in the right." We fully realize the force and importance of this assertion. Had this question of right and wrong been thoroughly examined and righteously decided upon by the people of Missouri and Illinois, they might have saved themselves from the terrible necessity which now rests upon them, of atoning for innocent blood. The future destiny of that editor and nation will be greatly influenced by their decision on this subject.

We have said quite sufficient to indicate what is the future destiny of this people, but, as a further evidence, we will close with the words of the Prophet Brigham, from a speech delivered on the 4th of July last in G. S. L. City—"Will the Constitution be destroyed? No; it will be held inviolate by this people; and, as Joseph Smith said, 'the time will come when the destiny of the nation will hang upon a single thread! at that critical juncture, this people will step forth and save it from the threatened destruction.'" It will be done.

On the Saints in Utah.

NUMBER I.

(From the "Deseret News," Sep. 14, 1854.)

Upon leaving your former homes to gather to these valleys at the requirements of the Lord through His servants, where you could worship the God of Israel in accordance with His commandments, your hearts glowed with gratitude for your deliverance from the wickedness and oppression which prevail in the world, and you were fully persuaded that from and after your arrival here, you would devote all your time, energies, and means, in a manner every way becoming a Saint, for your salvation, and the salvation of the human family, to the uttermost.

These feelings were prompted by the Holy Spirit, and while under its immediate influence, had you been told how far you might stray, after settling in your new homes, you would have been moved upon to reply, in the words of Hazeel, "But what, is thy servant a dog, that he should do this great thing?" Now, inasmuch as those good feelings oftentimes pass away, and many are induced to act widely different from what they anticipated, and some even go so far as to make shipwreck of their faith, we deem it proper to publish a few remarks upon the spirit of man, the Spirit of the Lord, and the spirit of evil; and, from time to time, upon those subjects the proper understanding of which may conduce to your temporal and spiritual welfare.

When starting on your journey, your faith was strong, your understandings clear, and you could discern between truth and error; but soon the adversary, taking advantage of the weakness of human nature, endeavored to induce you to become impatient, to find fault with the sayings and doings of your brethren, to neglect your prayers, and begin to doubt, and become self-sufficient. This being accomplished, a person becomes disagreeable to himself, to his family, if he has one, to his animals, for they have reason, and in short to all the true intelligences around him, and the travel over the dreary and desolate plains, becomes vexatious instead of pleasant, and a profitable lesson

on the pages of probation is left unlearned, or in other words worse, for evil has usurped the place of good, and instead of an advance, the course is retrograde, as there is no neutral point in conduct.

Upon arrival in our settlements, the high wrought expectations of such a person are doomed to still further disappointment; the whole surface of the country is at fault; his brethren do not step forward in mass to hail his arrival, and contribute of their industriously earned means to support and gratify his whims in doing nothing, or next to nothing, nor vacate their farms and buildings, and invite him to occupy without price; and he begins, like the inebriate who fancied all the city intoxicated but himself, to imagine that even the First Presidency are going wrong, and need the suggestions of his unerring wisdom to guide them in the path of duty, forgetting that they, like all others, are only amenable to their superiors.

It would be as reasonable to suppose that the feet were designed to direct the head, that evil is good, and good is evil, as to expect good thoughts, correct counsel, and corresponding action from the above described character, until he repents, and does his first works over. Still it often happens that instead of repenting, and bringing forth fruits meet therefor, such a one infects others within his influence, though never unless their minds are more or less ready to receive erroneous ideas.

Well, we are in the Valleys of the Mountains, with none but ourselves to oppose us in doing the will of the Lord; for, unless listened to, evil spirits have no power over ours to turn us from the pathway of righteousness; and still there is plenty of room for reformation, for in the midst of all the lessons of the past, the time has not yet arrived when we can say we are one in all things, which time must come, and our wills must be perfectly subject to the will of the Father, ere we are privileged to enter upon the full fruition of all righteous desires.

You reply that these are old truths with which we are perfectly familiar; and the reply is correct; then why not live more closely in accordance with your knowledge, and day by day watch and chasten yourselves, casting aside temptations, overcoming evils, that unclean spirits may not find place in your tabernacles, that you may constantly grow in the knowledge of the truth, and that grace may be continually multiplied to you? The answer comes booming up on every side—"The spirit indeed is willing, but the flesh is weak;" but omitting the command which immediately precedes it, viz: "Watch and pray, that ye enter not into temptation." Taking the quotation as a whole, it affords an excellent key to the plan and economy of this probation, wherein we are made "subject to vanity," but not enjoined any duty which it is out of our power to perform.

But instead of all walking uprightly, at all times, and under all circumstances, each pursuing his particular avocation with his face steadfastly set Zionward, one goes to his buildings, fields, or stock, and becomes so absorbed in their improvement and increase, that he forgets why he came here, that the hands upon the Public Works need food to sustain life, that after all he is only a steward at most, and at length even forgets to thank the Giver of all he possesses; while another, still more culpable in that he produces nothing, strives to amass wealth, and build up a name by becoming a mere trader, and far too often a *shaving* trader, and of course he too is soon fully imbued with the ruling passion of selfishness, and the purpose for which he came here is almost, if not wholly, lost sight of.

You can all easily extend this list by adding to it examples under your own observation, and readily within the scope of the weakest capacity. It is obvious that a deviation from the right line is not at first made ignorantly, that it is never hidden from the eyes of the just, and that no one is eventually deceived but the evil doer.

From these facts it appears strange upon reflection, that any person could be induced to do wrong, though at the same time it requires the most vigilant effort to do right, owing to human infirmity operated on by the spirit of evil; hence the human family require "line upon line, precept upon precept," that, by practising

thoroughly upon what they receive, they may go on from perfection to perfection, or in other words, each walk perfectly in his own sphere.

Inasmuch as the spirits of men have wisely been organized as diverse in power and peculiarities as their number, it is not expected, possible, or desirable, that the thoughts and actions of mankind be run in the same mould, but it is positively necessary for every one who wishes salvation under a celestial law to abide that law. Any course short of this will deprive that person of a *full* salvation, for every one will be "rewarded according to the deeds done in the body," hence those who are striving to dwell with the just, must uniformly perform good deeds to the extent of their capacity, or they will suffer more or less loss. If this principle were always kept in mind, and acted up to agreeable to the dictates of the Spirit of the Lord, and the counsels of His servants, every Saint would be diligent in doing all the good in his power, and no one could be found retaining tithing in kind after it was due, nor commuting it without leave from the proper authority, nor even limiting his aid to the letter of the law as commonly understood, but each would be aware that every public improvement is a public benefit, and allow no limit to his public and private efforts, short of the utmost of his skill and ability. Then faith would increase in a powerful ratio, good works would abound, the kingdom would roll forth with greatly increased power, and darkness flee away.

Now will you all give strict heed to these remarks, which are written in all plainness, and solely with a view to your welfare? No, you will not—but many will, and you will ever find it unwise to quarrel with your neighbour for differences of opinion, or for his course of conduct, but simply be concerned to always do right, and rest assured that each one the world over, will attain to precisely that amount of intelligence, happiness, and glory, or the reverse, which he has lived for.

This brings us again to observe that salvation is an individual work, and that so long as any person operates in a course which does not infringe upon the proper rights of others, his belief and conduct should not incur their violence, anger, or improper interference, for he is walking in his own sphere, enjoying the agency

given him, and will reap the reward thereof, and all undue interference will be charged to the account of whoever thus interferes.

As these ideas are advanced for your reflection add action, the counsel is made

brief, that you may not overlook it, nor your minds be wearied or confused while reading.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 24, 1855.

PAY YOUR DEBTS.—Whilst many of the Saints are straining every nerve to raise means sufficient to emigrate themselves, and those dependent upon them, it may be appropriate in us to offer a few remarks in respect to the very important consideration of paying debts.

And first, we suppose that every one who has any claim to the title of Saint, has a great desire and a firm resolution to clear off all his pecuniary liabilities, and, as far as they are concerned, to quit his native land a free and an independent man, leaving a healthy influence behind him.

It would be well for the Saints, if they would make it a point, as far as practicable, to have their business transactions in black and white, that is, have engagements and receipts written properly on paper, for it is exceedingly unpleasant and annoying for an emigrant to be detained, on his departure from his native land, upon some miserable pretext, originated in some business affair, honestly settled years previously, and now almost forgotten, but concerning which the poor victim has nothing on paper to show. As Satan is thoroughly opposed to the upbuilding of the kingdom of God, it may naturally be concluded that he will leave no means untried of stopping, or effectually hindering, the gathering of the Saints, and thereby cutting off one great source of increase and strength to that kingdom. In fact he seems, by one means or another, to have exerted himself in no slight degree for the accomplishment of this purpose this season. And we fully expect the difficulties of emigration, from many nations, to be increased, in the main, from this time forth, though there may be ebbs and flows, favourable and unfavourable opportunities alternating with each other, until it will be evident that none but the pure in heart can go up to Zion, and perhaps many of them only by interposition of the Priesthood who have passed behind the veil, as it is written, the Lord will send His angels to gather up His elect from the four quarters of the earth.

But sometimes a Saint, as well as others, may get into pecuniary difficulties or indebtedness, and scarcely know what to do, or which way to turn. For instance, he has been brought up in a respectable manner, and is engaged in a thriving business, but by and bye his business rapidly fails, perhaps from the hardness of the times, perhaps from prejudice against him because of his religion, perhaps from some other cause, or a combination of causes. As his trade falls off, so does his income, and he finds himself embarrassed at every turn. Having payments to make on a particular day, he borrows money from a brother who may have a little gathered up for his emigration, assuring him that it shall be forthcoming at a definite time. The money is loaned and the borrower is relieved. But it is only for a time. Having been accus-

toned to have ever and anon "parties" to dine and sup, he thinks it will look mean and stingy if he suddenly discontinues the practice. Consequently "parties" assemble as they have been wont, and as they are there, the viands, the wine, and all the et ceteras must be there as usual. Yet business mends not, and consequently liabilities increase, and engagements press still more sorely. The good brother is applied to again, and again he advances the needful. But the time for refunding comes, and the borrower has not the wherewithal to pay. The kind lender, who was made much of before, is now slighted, looked coldly upon, and his presence is avoided on every possible occasion. Presently the time comes when he had purposed to emigrate, but his means are locked up in the borrower's liabilities, and are not available, neither can anything straightforward or definite be obtained from him. The consequence is, the good brother's feelings are hurt, his hopes of emigration are disappointed, and his strained and laudable efforts for months and perhaps years frustrated for the present, whilst the whole proceeding, instead of inspiring the Saints with confidence towards each other, tends to generate and foster feelings of distrust and suspicion in the bosoms of all who learn of the facts.

Would it not have been more honest, more noble, and more to be admired, if the brother in difficulties had made a faithful representation of his position and prospects to the good brother who so kindly assisted him, and would not such a course have tended to increase sympathy and confidence in the Saints towards each other, and exerted a healthful and savoury influence every way? Surely it would.

And we would ask, when a brother is in pecuniary embarrassments and there appears no way of escape whatever, and no prospect of the load getting lighter, and he has a chance of emigration offered to him, would it not be better for him to represent the true state of affairs to his creditors, assure them of his firm intention, as soon as possible, to honour his liabilities, show them how the prospect of his doing this would be increased by his emigration to a land where labour was dearer and the necessities of life were cheaper and more easily obtained, than in Britain—would it not be better every way to do this than to run away without seeing one creditor or another, and without leaving them any clue to the true conditions of matters, except that there was nothing for them? If the course we prescribe were followed, those creditors must be both heartless to their debtor, and blind to their own interest, if they threw into his way any obstacle to his emigration. And if they trusted him, and he kept his word to them, would not his conduct have an untold savoury influence, even in the world—an influence the full effects of which eternity alone could exhibit?

The practice, which prevails so extensively in the world, of living in style upon other men's cash, cannot be too strongly reprobated. We can do no other than unsparingly condemn it, and where the ties of friendship and even of brotherhood are prostituted to support such dishonesty, a double condemnation will most assuredly follow. Neither is the practice of a debtor quitting his country clandestinely, to evade his creditors, any more worthy of commendation. We must enter our most decided protest against any indulgence in either of the practices alluded to, and we trust that the Saints will ever have the honesty and good sense to totally repudiate them.

TEMPLE OFFERING AND P. E. FUND.—The kingdom of God presents, to the Saints, a continuation of apparent emergencies. One difficulty after another appears before them in rapid succession. Each event seems to tax their abilities and energies to their utmost extent. When the present object is accomplished, it only prepares the way for a still greater to be undertaken.

The Saints should keep the idea prominently before their minds, that while the Lord works for them He expects them to labour diligently for themselves. The present time is a period fraught with peculiar interest to the Saints in Britain. In proportion as the future appears dark and foreboding of evil, the Lord is manifesting His goodness and power in opening the way for the deliverance of His people.

Many Saints are now preparing to leave this country, who a short time previously had little or no hopes of emigrating this season. The prayers of many are being answered, and their great faith is bringing about the special interpositions of Providence in their behalf. The Saints may expect that as the Lord's work advances, proportionate burdens will be rolled upon them from time to time, that their faith and confidence in God, and their consequent ability to accomplish the work before them, may increase with the difficulties which thicken around them.

We are aware that the Saints, during the past year, have been called upon to make every possible exertion to liquidate their Conference and Branch debts, as a preparatory work to emigration. Before this was fairly accomplished, great exertions were necessary in some Conferences to raise means to emigrate those who have been ministering servants to the people, and have leave to go home. In addition to all this labour, and before it is fully completed, another work of still greater magnitude has most thoroughly engaged our attention, and we wish particularly to urge it home upon the Saints, that they may diligently contribute to its accomplishment. This important object is, to emigrate the greatest possible number of the Saints to the Valleys of the Mountains this season.

We have laid out our plans on so liberal and extended a scale, that, with the heavy requirements that will be made upon us from various sources, we could not reasonably expect sufficient means to accomplish what is before us, judging the matter as the world do their ordinary business transactions. But we have not measured our faith in this way, neither do we expect that the Saints will theirs. We have left ample room to use all the means with which the Lord may see fit to bless us in His special providences, and all that the Saints may feel to contribute.

We wish the faith of the Saints to be co-extensive with our own in the matter, and then let their works increase to the full extent of their faith.

As their present burdens lighten up, we feel to urge upon the Saints increased attention in future to the Temple Offering and P. E. Fund, and particularly to the latter, the importance of which seems to some extent to be overlooked by a portion of the Saints. Now from this time to the end of the present Quarter, we wish them to make special efforts to swell these funds, and we also urge upon the Book and Star Agents to pay as large an amount as possible of their liabilities to this Office; that at the end of the present Quarter, all the available means that can be raised by the Saints may be fully at our disposal, to carry out the plans we have adopted for their emigration this season, that we may not fail of accomplishing all the good which the Lord and His servants expect of us.

TO EMIGRANTS.—We take the present opportunity to remind the emigrating Saints of the necessity of their obtaining certificates of membership, signed by the proper authorities, before leaving the Branches to which they now belong. When arrived in the States, their admission to fellowship with the Saints there will depend upon their presenting proper certificates.

ASSASSINATION OF JOSEPH AND HYRUM SMITH; also a CONDENSED HISTORY OF THE EXPULSION OF THE SAINTS FROM NAUVOO, is the title of a pamphlet written by

Elder John S. Fullmer, with whose name the Saints in the British Isles are already familiar. This pamphlet, which is in the same form and type as the *Journal of Discourses*, contains forty pages. Its first part discloses and minutely details many circumstances connected with that awful State tragedy which have never before been published, facts which to every true Saint possess thrilling interest, and are of lasting importance.

The second part is a faithful analysis of the influences and workings of mob law, or legalized mobocracy, upon the people of the surrounding counties, which were so studiously brought to bear against the Saints, in violation of their inalienable rights, by unprincipled officers, and which were finally executed, or permitted to be executed, by, or under the immediate cognizance of, the Governor himself.

Elder Fullmer was one of three trustees appointed by the Church to remain and dispose of the property of the Saints, and help off the destitute, at the time of the Expulsion, which qualified him to treat upon these subjects as but few men could. The whole seems to fill up an important place in the history of the Church, which has never before been supplied. This work should be had in all the families of the Saints. Price 5d.

History of Joseph Smith.

(Continued from page 104.)

Quincy, Illinois, April 10, 1839.

To the Saints in prison, Greeting—

In the midst of a crowd of business, I haste to send a few lines by the hand of brother Mace, our messenger. We wish you to know that our friendship is unabating, and our exertions for your delivery, and that of the Church, unceasing. For this purpose we have laboured to secure the friendship of the Governor of this State, with all the principal men in this place. In this we have succeeded beyond our highest anticipations. Governor Carlin assured us last evening, that he would lay our case before the Legislature of this State, and have the action of that body upon it; and he would use all his influence to have an action which should be favourable to our people. He is also getting papers prepared, signed by all the noted men in this part of the country, to give us a favourable reception at Washington, whither we shall repair forthwith, after having visited the Governor of Iowa, of whose friendship we have the strongest testimonies. We leave Quincy this day to visit him. Our plan of operation is to impeach the State of Missouri on an item of the Constitution of the United States; that the General Government shall give to each State a Republican form of government. Such a form of government does not exist in Missouri, and we can prove it.

Governor Carlin and his lady enter with all the enthusiasm of their natures into this work, having no doubt that we can accomplish this object.

Our plan of operation in this work is, to get all the Governors, in their next messages, to have the subject brought before the Legislatures, and we will have a man at the Capital of each State to furnish them with the testimony on the subject; and we design to be at Washington to wait upon Congress, and have the action of that body on it also; all this going on at the same time, and have the action of the whole during one session.

Brother G. W. Robinson will be engaged all the time between this and the next sitting of the Legislatures, in taking affidavits, and preparing for the tug of war; while we will be going from State to State, visiting the respective Governors, to get the case mentioned in their messages to Legislatures, so as to have the whole going on at once. You will see by this that our time is engrossed to overflowing.

The Bishops of the Church are required to ride and visit all scattered abroad, and collect money to carry on this great work.

Be assured, brethren, that operations of an all-important character are under motion, and will come to an issue as soon as possible. Be assured that our friendship is unabated for you, and our desires for your

deliverance intense. May God hasten it speedily, is our prayer day and night.

Yours in the bonds of affliction,

SIDNEY RIGDON.

To J. Smith, junior, H. Smith, C. Baldwin, L. Wight, A. McRae.

Quincy, Illinois, April 10, 1839.

Dear Brethren in Christ Jesus—It is with feelings of no small moment that I take pen in hand to address you, the prisoners of Jesus Christ, and in the same faith of the Gospel with myself—who are holden by the cords of malice and of hellish plottings against the just, and of the lifting up the heel against the Lord's anointed; but they shall soon fall and not rise again, for their destruction is sure; for no power beneath the heavens can save them.

President Rigdon is wielding a mighty shaft against the whole kidney of foul calumniators and mobocrats of Missouri. Yesterday he spent a part of the day with Governor Carlin of this State. The President told him that he was informed that Governor Boggs was calculating to take out a bench warrant for himself and others, and then make a demand of His Excellency for them to be given up, to be taken back to Missouri for trial; and he was assured by that noble minded hero, that if Mr. Boggs undertook that thing, he would get himself insulted. He also assured him that the people called "Mormons" should find a permanent protection in this State. He also solicited our people, one and all, to settle in this State, and if there could be a tract of country that would suit our convenience, he would use his influence for Congress to make a grant of it to us, to redress our wrongs, and make up our losses.

We met last night in Council of the whole, and passed some resolutions with respect to sending to the city of Washington. We are making every exertion possible that lays in our power, to accomplish that grand object upon which hangs our temporal salvation; and interwoven with this, our eternal salvation; and so closely allied to each other are they, that I want to see the Head connected with the Body again; and while we are enjoying one, let us be ripening for the other. But my heart says, Where is he whose lips used to whisper the words of life to us? Alas! he is in the hands of Zion's enemies! O Lord! crieth my heart, will not Heaven hear our prayers, and witness our tears! Yes, saith the Spirit, thy tears are all bottled up, and shall speedily be rewarded with the deliverance of thy dearly beloved brethren.

But when I see the fearful apprehensions of some of our brethren, it causes me to mourn. One instance of which, I will mention. When I arrived at Far West, I made

my mind known to some of the community, and I told them that I wanted that they should send a messenger to the jail to communicate with you; but I was denied the privilege. They said that the Presidency was so anxious to be free once more, that they would not consider the danger that the Church was in.

They met in Council and passed resolutions that myself, Amasa Lyman, and Watson Barlow, should leave Far West for Quincy forthwith. But my spirits have been grieved ever since, so that I can hardly hold my peace; but there is a God in Israel that can blast the hellish desires and infernal designs of that infernal banditti, whose hands have been imbrued in the blood of the martyrs and Saints! who wish to destroy the Church of God. But their chain is short; there is but just enough left to bind their own hands with.

Dear brethren, I am at your service, and I wait your counsel at Quincy, and shall be happy to grant you the desire of your hearts. I am ready to act. Please to give me all the intelligence that is in your power. If you take a change of venue, please to let me know what county you will come to, and when, as near as possible, and what road you will come; for I shall be an adder in the path.

Yes, my dear brethren, God Almighty will deliver you. Fear not, for your redemption draweth near; the day of your deliverance is at hand.

Dear brethren, I have it in my heart to lay my body in the sand, or deliver you from your bonds; and my mind is intensely fixed on the latter.

Dear brethren, you will be able to judge of the spirit that actuates my breast; for when I realize your sufferings, my heart is like wax before the fire; but when I reflect upon the cause of your afflictions, it is like fire in my bones, and burns against your enemies to the bare hilt; and I never can be satisfied, while there is one of them to piss against a wall, or draw a sword, or spring a trigger. For my sword has never been sheathed in peace; for the blood of D. W. Patten, and those who were butchered at Haun's Mills, crieth for vengeance from the ground.

Therefore, hear O ye heavens! and record it O ye recording angels! bear the tidings ye flaming seraphs! that I from this day declare myself the avenger of the blood of those innocent men, and of the innocent cause of Zion, and of her prisoners; and I will not rest, until they are as free, who are in prison, as I am.

Your families are all well and in good spirits. May the Lord bless you all. Amen.

Brothers Amasa Lyman and Watson Bar-

now join in saying, Our hearts are as thy heart. Brother Joseph, if my spirit is wrong, for God's sake correct it. Brethren, be of good cheer, for we are determined, as God liveth, to rescue you from that hellish crowd, or die in the furrow. We shall come face foremost.

A. RIPLEY.

N.B.—S. B. Crockett, (I have been once driven, but not whipped,) brother Brigham Young sends his best respects to you all.

A. R.

Thursday, 11th. Quincy.

Brother Hyrum—After reading a line from you to myself, and one to father, which awakens all the feelings of tenderness and brotherly affection that one heart is capable of containing, I sit down in haste to answer it. My health and that of my family is good; mother and Lucy have been very sick, but are getting better. Your families are in better health now than at any other period since your confinement.

Brother Hyrum, I am in hopes that my letter did not increase your trouble, for I know that your affliction is too great for human nature to bear; and if I did not know that there was a God in heaven, and that His promises are sure and faithful, and that He is your friend in the midst of all your trouble, I would fly to your relief, and either be with you in prison, or see you breathe free air—air too that had not been inhaled and corrupted by a pack of ruffians, who trample upon virtue and innocence with impunity; and are not even satisfied with the property and blood of the Saints, but must exult over the dead. You both have my prayers, my influence, and warmest feelings, with a *fixed determination*, if it should so be that you should be destroyed, to *avenge* your blood four fold.

Joseph must excuse me for not writing to him at this time. Give my love to all the prisoners. Write to me as often as you can, and do not be worried about your families. Yours in affliction as well as in peace.

DON C. SMITH.

Beloved Brethren Hyrum and Joseph—By the permit of my companion, I write a line to show that I have not forgotten you; neither do I forget you; for my prayer is to my Heavenly Father for your deliverance. It seems as though the Lord was slow to hear the prayers of the Saints. But the Lord's ways are not like our ways; therefore He can do better than ourselves. You must be comforted, brother Hyrum and Joseph, and look forward for better days. Your little ones are as playful as little lambs; be comforted concerning them, for they are not

cast down and sorrowful as we are; their sorrows are but momentary, and ours continual.

May the Lord bless, protect, and deliver you from all your enemies, and restore you to the bosom of your families, is the prayer of

AGNES M. SMITH.

To Hyrum Smith, Liberty, Missouri.

The examination of witnesses was continued, and Elder Markham was permitted to give his testimony. After he had closed, Blakely, one of the guard, came in and said to Markham, that he wanted to speak to him. Brother Markham walked out with him, and round the end of the house, when Blakely called out, "God damn you, you damned old Mormon; I'll kill you;" and struck at Markham with his fist, and then with a club. Markham took the club and threw it over the fence. There were ten of the mob, who immediately rushed upon Markham to kill him, Colonel William P. Penniston, captain of the guard, being one of the number. But Markham told them he could kill the whole of them at one blow a-piece, and drove them off. The court and grand jury stood and saw the affray, and heard the mob threaten Markham's life, by all the oaths they could invent, but they took no cognizance of it.

The ten mobbers went home after their guns to shoot Markham, and the grand jury brought in a bill for "Murder, Treason, Burglary, Arson, Larceny, Theft, and Stealing," against Lyman Wight, Alexander McRae, Caleb Baldwin, Hyrum Smith, and myself.

This evening the committee assembled at Daniel Shearer's. After prayer by brother James Newberry, he was ordained an Elder on the recommendation of Elder Kimball, under the hands of Elder Kimball, H. Clark, and W. Huntington.

Elder Kimball reported that Jesse P. Maupin, the Thirty Dollar Messenger they sent to us, had returned; that the prisoners were well and in good spirits.

Brother Rogers, who had returned from Jackson County, reported that he had sold all the lands in Jackson. Elder Kimball was requested to attend a meeting of the County to-morrow, and as an individual, mention the case of the committee and brethren generally, and learn their feelings, whether they would protect the brethren from the abuse of the mob, in

case they come immediately to drive them out, as they had recently threatened.

During this night, the visions of the future were opened to my understanding; when I saw the ways and means and near approach of my escape from imprisonment, and the danger that my beloved brother Markham was in. I awoke brother Markham, and told him if he would

rise very early and not wait for the Judge and Lawyers, as he had contemplated, but rise briskly, he would get safe home, almost before he was aware of it; and if he did not, the mob would shoot him on the way; and tell the brethren to be of good cheer, and lose no time in removing from the country.

(To be continued.)

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Vote of the Saints.

Cape Town, Dec. 11, 1854.

President Richards.

Dear Sir—The work is still progressing in this colony. Since I last wrote you, Elder Walker informs me that he has baptized 7, and Elder Smith from 15 to 20. In this vicinity, some are still inquiring, and some would be baptized if they did not fear the people. The Saints here, I believe, are doing as well as they can and are rejoicing in the Gospel. At one of our Conference meetings which we hold regularly once a month for prayer, exhortation, and singing, the Saints took a vote which they would like to have put in the *Star*. As it was a suggestion of

their own, without my mentioning the subject, it certainly expresses their feelings. I will here write it just as it is on our records—

“Voted—That we sincerely thank the Priesthood in Zion for sending us the servants of God to teach us the ways of life and salvation; also, we truly thank the Saints in England for what they have done in contributing of their means and substance, whereby the servants of God, when they came into their midst, were able speedily to waft their way to this land.”

Remember me to the American brethren and all the Saints in the British Isles.

Your brother in the kingdom of patience,

JESSE HAVEN.

Varieties.

It is said that 14,000 persons emigrated from the duchy of Baden in 1854.

THE *Oesterreichische Correspondenz* states, that, according to authentic advices from the Crimea, the Russian army has suffered exceedingly from the weather.

WOODEN huts are to be erected on Heligeland, where her Majesty's Government are about to establish a military camp and depot to enrol men for the Foreign Legion.

RECRUITS in the Cavalry now receive £10, Infantry £8, Royal Marines £8, and volunteers from the Militia £9 bounty.

THE French army consists of from 500,000 to 700,000 soldiers, with 113,000 horses. The navy has 63,000 men afloat.

DURING the 17 years ending 1853, the total money spent upon the British army, ordnance, and navy was £217,000,000.

Up to the first of December the Admiralty had expended £8,793 in the maintenance of the Russian prisoners of war.

THE regulation price—and no man gets it for the regulation price—of the commission of a lieutenant-colonel of cavalry, is £8,175. I have known instances in which £15,000 have been so expended. The regulation price for the commission of a lieutenant-colonel of infantry is £4,500.—*Speech of Mr. B. Osborne.*